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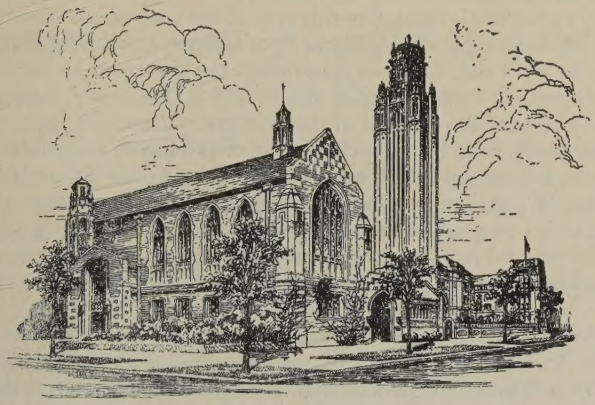
The Chicago Theological Seminary

REGISTER



JOACHIM WACH (1898–1955)

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FROM THE PRESIDENT'S DESK

NEW FACES AND FUNCTIONS AT C.T.S.

Nathan A. Scott, Jr., has begun his work as Assistant Professor in the field of Religion and Art. He is a graduate with honors of the University of Michigan and the Union Theological Seminary. He has a Ph.D. degree from Union-Columbia. He served as chaplain at Hampton Institute and for the last six years has been teaching in the Department of the Humanities at Howard University. You will want to see his remarkable book, *Rehearsals of Discomposure*. He is a Congregationalist.

Walter Harrelson has joined the Faculty as Associate Professor of Old Testament. He is a graduate of the University of North Carolina, '47. He took his B.D. and his Th.D. degrees at Union Theological Seminary. In 1950 he began a brilliant career of teaching at Andover Newton Theological School. He is preparing a textbook for young people and adults on the life of Jesus for the Pilgrim Press. He will also serve as Dean of the Divinity School. He is a Baptist.

R. Pierce Beaver has come from Union Theological Seminary to be Professor of Missions and to carry on special research in this area of the Church's concern. He is a graduate of Oberlin, '28. He has his Ph.D. degree from Cornell University. After half a dozen years as pastor, he went to China as a missionary. On his return he became professor of missions and ecumenical Christianity at the E. and R. Seminary, Lancaster, Pennsylvania. Since 1948 he has been director of the Missionary Research Library in New York City. His bibliography includes forty-five items of published materials.

Hartley C. Ray has succeeded Mrs. Evah Kincheloe as Librarian. He is a graduate, of Bates College, '42, and of the Divinity School of the University of Chicago, '45, where he also carried on graduate study for the Ph.D. degree. He has held pastorates in Texas and Illinois and has had considerable experience in adult education. He is an accredited member of the American Theological Library Association. He is a Congregationalist.

Robert S. Moore, C.T.S. '42, has become Associate Dean of Students and Executive Secretary of the Alumni Association. He was graduated from the University of Michigan in 1938 with a degree in chemical engineering. He has served as minister of both Methodist and Congregational churches. He was formerly minister to students and director of the Wesley Foundation at Wayne University, Detroit. He is a Methodist. He will welcome invitations to speak in churches and colleges about the Seminary and to interview men and women inquiring about the vocation of the ministry.

Robert E. Tinker, who has been doubling as Business Manager and Director of Development, is now giving all his time to the Development Program of the Seminary. He is a graduate of American University, '37, and Garrett Biblical Institute, '42, and is a member of the Bryn Mawr Community Church. The Seminary's Development Program envisages not only our immediate needs in terms of current and capital funds but also a number of new projects which will greatly strengthen our educational, student-life, and service program. They await financial undergirding. Then there are the additional exciting new projects which Dean Brauer and the Faculty are in process of formu-

[*Continued on Cover 3*]

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The Chicago Theological Seminary

REGISTER

An Extension Service Bulletin Edited for Our Alumni and the Congregational Christian Ministers of the Middle West

Editorial Committee: A. C. McGiffert, Jr., Mallary Fitzpatrick, Jr., Perry D. LeFevre

Volume XLV NOVEMBER 1955 Number 4

A GLIMPSE OF PROFESSOR WACH

By Joseph M. Kitagawa

[*A Memorial Service for Joachim Wach was held on October 5, 1955, in Bond Chapel, University of Chicago, conducted by Dean Jerald C. Brauer, with addresses by Professors Friedrich Heiler, Joseph M. Kitagawa, and Bernard M. Loomer. Dr. Kitagawa prepared the memorial which follows for this issue of the* Register.]

SEVERAL years ago a preacher at Rockefeller Chapel chose as a sermon topic: "Scholars Are Human." This phrase comes back to me as I think of the life of Professor Wach. On August 27, 1955, when he succumbed in Locarno, Switzerland, he had behind him fifty-seven full years of life.

In a sense it would be easier to talk about Professor Wach in terms of his scholarly achievement. He began his academic career very young; some of his major works were written in his twenties. He taught for eleven years at Leipzig before he came to this country. From 1935 to 1946 he taught at Brown University, Providence, Rhode Island. And, from 1946 until his untimely death, he gave generously of his time and energy to the Federated Theological Faculty of the University of Chicago.

But his greatness was not confined to his books and encyclopedic learning. One had to come to know him as a person in order to appreciate his greatness. This is another way of saying that he made a deep imprint on those who came in contact with him. Thus, it may be meaningful for us to recall some episodes which give a glimpse of the character of his person.

In spite of a distinguished family background and his own great learning, Dr. Wach was blessed with the virtue of modesty; he rarely talked about his background. I had known the name of Dr. Adolph Wach, famous jurist, who gave his law library to Tokyo University immediately after the great earthquake. But I did not learn for a long time that Dr. Adolph Wach was Professor Wach's grandfather.

One Christmas Day he had dinner with us. Not knowing anything about another illustrious ancestor, we played some newly acquired records of Mendelssohn. He leaned over to my wife and whispered casually, "That piece always makes me proud of my great-grandfather!"

Not many of us can stretch our imagi-

nations and visualize Dr. Wach in uniform, but he served as an officer during World War I. Fortunately he did not see much fighting, and his days were monotonous, but, alas! he could not carry many reading materials. And what would he have done without books even at the front? So he asked for grammars of different languages, which kept his mind occupied. Once, he knocked on the door of a Russian peasant. Of the frightened woman, this young officer asked, "Have you by any chance a copy of the Scriptures I can borrow?"

As Dr. Wach made up his mind to stay on this side of the Atlantic, he tried to harmonize within him the good qualities of European and American cultures. Evidently he enjoyed the boat trip across the Atlantic immensely. On the boat he said, "I can adjust myself from one continent to the other." Once, a lady from the South, who was a publisher of a local newspaper, mobilized several passengers to write a detective story. According to her plan, one person was to start a chapter and the next person had to develop the story from where the first left off. When his turn came, our beloved Professor Wach did much to complicate the story by introducing a mysterious countess from Central Europe and other unusual characters.

Like some other noted professors, Dr. Wach was absent-minded. This quality made him all the more charming. One rainy day after lunch at the Quadrangle Club he said, "Someone took my raincoat!" But there was a raincoat in the general location where he claimed to have hung his own. He whispered, "Mine looked something like this, though." So he proceeded to report it to the desk. "I lost a raincoat and found this one instead; someone must have made a mistake!" The man at the desk, who looked a bit dismayed, recorded that one raincoat was lost and another similar one was found. A few days later Professor Wach confessed to me rather sheepishly, "You know, that raincoat turned out to be mine!" We both had a hearty laugh. (I wonder what he would have said if he had only known that, a few days before he left Chicago, he came to my apartment and left his raincoat and took mine to Europe instead!)

In a real sense, Dr. Wach was a world citizen. To his office and apartment came visitors from many parts of the world, and he made them feel at home with him. He made friends among all walks of life. When he visited India to give the Barrows Lectures, he hired a boy who took care of his baggage and acted as a guide. This boy soon became devoted to Dr. Wach and continued to write to him. Last Christmas, Dr. Wach's sister, Mrs. Heigl-Wach, received a lovely sari from this young Hindu friend. I am sure this boy will be saddened when he receives the sad news of his American friend!

Dr. Wach was always surrounded by students. He had a genius for bringing out the best qualities of each person, and he was pleased to see his disciples mature. He was deeply concerned with his students, not only with their academic development, but with their personal lives as well. In his pockets were always letters from former students who kept him informed about their lives and work. Appropriately he regarded himself a guru, which is a Hindu term to describe the religious master. A guru is a combination of father-confessor, protector, and teacher. To him, the professor-student relationship was a sacred one.

Probably the closest group to his heart was the History of Religions Club, which he preferred to call the "Sangha." Once a year this club had its picnic at the summer cottage of Professor and Mrs. Robert Platt at the Indiana Dunes. I can still

picture Professor Wach carrying on learned conversations with students at one moment and playing with children on the sand the next moment. To him, adults and young, learned and simple, were equally important.

The postmaster at Orselina, Switzerland, where he spent his summers with his beloved mother and sister, told me after the burial of Dr. Wach about the heavy correspondence which came his way every summer. "He must have many genuine friends," he said.

"Yes," I replied, "he was a true friend to so many of us!" We both knew, then, that somehow the sense of his presence will remain real among his friends despite his physical absence.

[*We share with his many students and friends among our alumni the notice received from the family of Dr. Wach:*]

CASA BAGATELLA
ORSELINA/LOCARNO

OUR BELOVED SON AND BROTHER

JOACHIM WACH

PROFESSOR OF THE FACULTY OF THEOLOGY OF THE UNIVERSITY OF CHICAGO

DIED ON AUGUST 27TH 1955 AT ORSELINA OF HEART—INFARKT.

KÄTHE WACH NÉE VON MENDELSSOHN-BARTHOLDY
SUSI HEIGL-WACH
HUGO WACH
ELISABETH WACH

WORLD MISSION: A RECONCILING FELLOWSHIP

By R. Pierce Beaver

[*Dr. Beaver joined the Federated Theological Faculty this autumn as Professor of Missions.* (*For detail on the wealth of experience and interest which Professor Beaver brings to his present task see President McGiffert's column, inside front cover.*) *This article was written for the* Register. *It represents the concern of the present Editorial Committee that fresh and relevant material be shared with our alumni and the Congregational Christian ministers of the Middle West.*]

THE Christian mission today is in a period of radical change and rapid transition. It is beset with obstacles and adversaries which have suddenly disrupted the established procedures and methods of the past century and a half. Nationalism, characterized by a hypersensitive self-consciousness and a suspicion of foreigners, bedevils the missionary in countries newly arrived at independence. Colonial peoples, striving for political independence and economic betterment, are hostile to Westerners in general. The colored races are rejecting both white domination and pretensions to superiority. The ancient religions have revived, and some of them are embarking on their own missionary enterprises. Other ideologies from the West, notably communism, are bidding for the allegiance of the peoples. The division of the world into two hostile power blocs makes difficult the growth of any international, supranational fellowship. The costs of missionary operations have been raised to unprecedented heights by inflation. A score of other difficulties might be added.

A pioneer missionary, who was kept from evangelistic itineration by imprisonment, turned his cell into a pulpit. He was able to write: "I want you to know, brethren, that what has happened to me has really served to advance the gospel." Imprisonment was only one of many adverse factors which repeatedly interfered with the missionary ministry of himself and his colleagues. Paul was able many times to turn obstacles to the advantage of evangelism, and they were always a challenge to him. When he encountered intense opposition at Ephesus, he declared: "A wide door . . . has opened to me, and there are many adversaries." There was something discernible in the very presence of these adversaries which could be made to "advance the gospel." This attitude in the face of adversity is one of Paul's enduring bequests to the missionary enterprise.

Today's adversaries are causing many persons either to lament or to rejoice over "the end of missions." There is no end but only a transition to a new order of missionary endeavor. There are those who, sobered but not defeated by the changes, believe that these things are working "to advance the gospel." They are seeking to discern the significance of the present state of affairs for the mission. In the midst of all the confusion, perplexities, and troubles of the moment there may be found three or four which truly are contributing to an advance. For example, even the denial of visas to missionaries in a particular country may stimulate the Church there to new efforts in raising up an adequate ministry. But, most important of all, the shock of the crisis has stimulated many earnest thinkers to go far beyond the external situation and to begin

an earnest, thoroughgoing, humble rethinking of the nature and purpose of the Christian mission.

The Christian missionary may go forward with a sense of confidence into the perplexities of the present and future even though without a blueprint or detailed chart if he has in his possession a reliable compass by which to take bearings from time to time. But that compass is now lacking. That is what is being sought. There has been little thought given by Protestants to the meaning and purpose of the mission since its pioneer advocates —Von Weltz, Franke, Zinzendorf, Carey —sought to awaken their brethren to a sense of the missionary obligation of the Church and of Christian disciples. The vast missionary enterprise has been proceeding for the past almost two centuries on the basis of a few simple, generally held, but unformulated, assumptions. Periodic reappraisal has been concerned largely with immediate objectives and methods, not with fundamental principles. Vague, unformulated assumptions are not enough to guide the mission in this critical hour of transition. There is demanded with increasing urgency a new understanding of the nature of the mission and a set of principles derived from a study of the ministry of the Church in the contemporary situation in the light of the teaching of the Bible, theology, and history. No new developments in the realm of organization or methods can equal in importance this search for basic principles. Here is something which promises genuinely to contribute to the advancement of the gospel.

Thoughtful investigators have found that the external conditions which raise endless practical problems have not had bearing on the central question of the nature and purpose of the missions, but they have found that there is within the internal life of the Church a revolutionary fact which brings to a close one phase of missionary endeavor and opens a new one. This is the existence of the "younger churches." As the fruit of the earlier missionary effort launched from the West there now exists a Christian Church in almost every land. Christians may be but a weak minority in some places, a strong and vigorous minority in others, and even a majority elsewhere, but there are very few areas where the Church is banned. In what used to be called the "mission lands" there is a total Protestant community—communicants, baptized children, and inquirers under instruction—of about thirty million. Add to this the great Protestant peoples of the West and Australasia, and one finds himself a member of a mighty host deployed around the globe. The consciousness of a world-wide fellowship is something startlingly new for Protestants. Archbishop Temple in his enthronement sermon called this the great new fact of our time, and increasingly churchmen are recognizing that to be true.

The Western mission boards had been endeavoring for at least a century to foster the growth of "self-governing, self-supporting, self-propagating churches." About thirty years ago they suddenly awakened to the fact that the churches for which they had worked and prayed had actually come into being. Then they had to ask the question: What is the significance of the existence of the Church in any given land? The first answer offered and generally accepted was *devolution*. The boards and societies made a real effort to turn over the control of the congregations and church life from the mission organization to a national agency. Although some churches in certain areas are still under complete mission domination and in other places hidden forms of control still remain, the younger churchmen are now generally masters of their own households of faith.

The next answer given to the question was the Whitby Conference slogan, "Partnership in Obedience," and younger and

older churches together were called to a common effort in evangelizing the land in which a younger church had arisen. Despite the essential validity of this idea, the formula, nevertheless, permitted the weight of material, men, and initiative to remain with the Western agencies. However, the Willingen Conference of 1952 faced the fact that the missionary enterprise has now become a vast system of interchurch aid and that very little of the resources of either younger or older churches is going into a genuine evangelistic outreach.

The question now came to be posed in an altered form: What is the significance of the existence of the Church in almost all lands around the world? The question is put against the Willingen call to an evangelistic advance implemented by a fluid strategy and a mobile striking force. The tentative answer seems to be given in the slogan "World Mission," a term now being heard more and more frequently. The American Roman Catholic missionary quarterly has done better than we Protestants in expressing this idea when it coined the single word "*Worldmission*" to serve as its name. The mission may no longer be conceived as the sending operation of a church agency in any one country reaching out to other lands. There has now been glimpsed the vision of a total world mission, with many, if not all, branches of the Church participating, pooling resources of men and money, and using them regardless of point of origin on the particular frontier where they can be most effectively employed. As the churches in unity seek to witness to the lordship and saviorhood of Jesus Christ on every frontier where he is not so recognized, the distinction between "home" and "foreign" disappears as does that between "younger" and "older." Churches everywhere within the one Church of Christ make a common witness. Such an enterprise could work on any geographical, ideological, social, or economic frontier through long- or short-term organs, and, employing a mobile striking force, it could throw its personnel and funds into any particularly strategic situation which might arise. The essential unity of the Church amid the diversity of the churches would be demonstrated.

The vision of a new World Mission is now only dimly glimpsed, but it is firing the imagination of many who are beginning to wrestle with practical problems involved in realizing it. There is the matter of concerted action over against denominational autonomy, for example. Mission boards may voluntarily associate in union agencies as they do now, but beyond this some central agency for global planning and action is necessary. The Protestant World Mission needs something remotely analagous to that Roman Catholic central organ, the Sacred Congregation of the Propagation of the Faith, although cooperation in it would be entirely voluntary. There is also the difficult problem of promotion, which is receiving attention. How can an interdenominational program of great magnitude be promoted through denominational channels and through the unified denominational budget? Other persons are concerned with how international personnel from many cultural backgrounds may work together as a unit.

One vexing problem receiving much attention is that of terminology. A great variety of new terms has been proposed, but few have found wide usage. Some would substitute "fraternal worker" for "missionary" and would outlaw the word "mission." However, it is better to put the proper content into the old words than to replace them with doubtful and temporary substitutes. It is noteworthy that the global evangelistic enterprise is now generally called the "mission" in the singular. "Missions" in the plural is now reserved for what the Germans call *Missionswissenschaft*, the academic study of

the subject, and for the administrative organs of the enterprise, that is, the boards and their field agencies.

Experimentations toward implementing the dimly envisaged new order are principally of three kinds: united missions; so-called "ecumenical missions"; and international, interdenominational, and interracial teams. Exchange of personnel between younger and older churches is also a step in this direction.

United missions are not new, although they have never been numerous. Since soon after World War I the United Mission in Iraq has been jointly maintained by the Presbyterian Church in the U.S.A., the Reformed Church in America, and the Evangelical and Reformed Church. Four boards work together in the United Andean Indian Mission in Ecuador. Several British societies formed the United Mission in the Copper Belt in Africa. A new step is the internationalizing of the united mission. When the way was providentially opened for a medical and educational mission in Nepal with the permission of the government of that long-closed land, two American boards, the Methodist and Presbyterian U.S.A., took the initiative in seeking Indian cooperation, and the new organization to administer the mission is based in India. Long-term enterprises can probably best be set up as united missions or as departments of National Christian Councils. If they are to carry on the whole range of missionary activity in a considerable geographical area, the united mission may be the most effective method. Of course, only churches which mutually recognize each other as true branches of the Holy Catholic Church and which regard each other's ministry as valid can join in such ventures.

What is denominated "ecumenical missions" is a development in Southeast Asia which began with a Consultation in Hong Kong in July, 1954. Representatives of four churches in the region and of several American mission boards together canvassed the personnel needs of the churches in that area and sought means by which the churches of the area might strengthen one another. The most exciting feature of the conference was the recognition of the special competence of East Asians to help East Asians and of the special gifts and experience which some of those churches possess. Thus it was agreed that Korean pastors and evangelists can give especially valuable assistance in lay evangelism, stewardship, and Bible study. Personnel needs were listed and specific requests made. An interim committee was set up, and this gave way to a permanent organization when several churches and mission boards agreed to join in the work and appointed their representatives. Under this program Filipino churchmen are serving in Thailand and Indonesia, and other exchanges are in progress. At present the churches of the area furnish the personnel, and the American boards provide the funds. There is need for the churches to bring forth money as well as missionaries and for American missionaries to be exchanged also under the system. So far this "ecumenical missions" is largely directed toward mutual assistance in the program of the churches and is a very proper manifestation of *koinonia*, manifesting the genuine fellowship in Christ within the churches of the region; but it has not yet contributed very much toward an evangelistic advance. If the aim of evangelistic outreach, rather than of mutual assistance, might be kept paramount, this new type of interchurch action would prove a step toward the new World Mission.

Interdenominational, international, and interracial teams can operate in situations and in types of programs where questions of polity and orders of ministry need not enter. They can also be speedily recruited and put to work in emergency situations. They, therefore, answer to some degree the current demand for mobility. Such

projects can be of a pilot nature. Engaging in them, younger and older churches can learn on a small but significant scale how to pool resources and personnel in a common task. They provide an opportunity for missionaries from diverse cultural backgrounds and widely different standards of living to learn how to live together as Christian comrades and to work together as Christian ministers. The United Nations Organization's related service bodies have shown that interracial, international teams can function as real units. However, these seek to solve the problem of diverse backgrounds by upgrading the salaries and living allowances of all members to the very top. The result is that, while the members of the group may find unity among themselves, they may also find that their way of life has cut them off from real communication with the people whom they are meant to serve. Mission teams will have to find a different solution. So far there has been much more talk than action about teams, and more in Europe than in America. Such teams can most easily be recruited among highly qualified technical experts for a short-term project involving investigation, analysis, and report on some subject within a definite geographical area. The International Missionary Council's recent team which reported on ministerial training in the non-British territories of Africa is a good example. When such a team is set down in a remote rural area to undertake a long-term community reconstruction program, it will face far greater difficulties.

Exchange of personnel between the younger and older churches is frequently mentioned as one of the chief means of promoting the World Mission. That really means bringing representatives of churches in Asia, Africa, Latin America, and Oceania to the West to share in our life and work, since there has been an abundant sending of personnel in the other direction. The American churches have brought here since World War II thousands of students, and, while engaged in advanced study, they have made some speeches in our churches and youth groups. A goodly number of high-ranking ecclesiastics come here for conferences and then make a tour of some of our churches. They have tremendous effect. They dramatize and personalize for our people the World Mission and the ecumenical fellowship. Very few, however, are brought into our parishes, boards, commissions, and schools to settle down and work among us as pastors, experts, and teachers. They could greatly enrich our common life and could contribute skills and insights which would advance the gospel in our midst. One mission board has with excellent effect brought Christian brethren from distant lands into secretarial posts here, but this is rare. However, this is a matter about which it is easy to become unrealistic. The younger churches have so few leaders whom they can spare. Even a year's absence of an outstanding man or woman means a great sacrifice and deprivation to the churches which he serves. One answer to this is, of course, helping the younger churches to raise up more ministering disciples of all kinds.

Experimentation will increase tremendously, and missionary statesmen will find solutions to practical problems, once the nature and central purpose of the World Mission are clearly discerned and the vital relationship of the Church and mission have once again been understood.

It may be admitted that the pressures of the moment as well as the self-assertion of the younger churches have naturally contributed to this groping toward the concept of World Mission and attempts at its implementation. It is expedient to find a new way. The idea of a global mission cut loose in considerable measure from specific national direction and control is, for example, a possible an-

swer to the threats of nationalism in a country like India. Yet the rise of the idea of World Mission is not just another example of that opportunism which we have known too well in the past. Certain theological insights, far more than expediency, have given stimulus to the idea. These may be summed up in the three terms: apostolate, unity for mission, and reconciliation.

The Church, the body of Christ, has three main functions in the world. The first is the worship of God. Even this has a missionary implication, since such worship cannot be complete until all mankind joins in it and since in its most solemn act, the Lord's Supper, the Church is sacrificially consecrated and broken with Christ for the salvation of the world. The second function is that of evangelism or mission. The Church is sent into the world to witness by word and deed and quality of life to the lordship and saviorhood of Jesus Christ. This is its apostolate. The third function is fellowship, the inner life of the body which reveals its unity in Christ. It, too, has a missionary implication, for its purpose, as stated baldly in John 17:21, is to convince the world that God has sent Jesus Christ to be its Lord and Savior. Such conviction is a response to a demonstration that, in the fellowship of the Church, God in Christ is actually reconciling men to himself and to *oneanother* and that in the bond of Christian love the chasms and walls of division and estrangement are bridged or breached. An apostolate of reconciliation in a sorely divided mankind desperately needing community is a central component of the concept of World Mission.

The apostolate is the special task of the Church Militant. It shares worship and fellowship with the Church Triumphant, and these functions will continue in the family of God after the consummation of the coming of his Kingdom, whether that be within or beyond history. The preaching of the gospel by word and deed is the especial task of the Church in this present temporal order. The concern of German missionary theologians with eschatology and their insistance upon the mission being the chief and distinctive task of the Church in the period between the times has contributed much to the development of the idea of World Mission. On the one hand, it transfers the emphasis from the Church as an organization or even organism to the main purpose of the Church. It moves the Church from self-consciousness, self-concern, introspection, and self-pride (and even self-pity) to selfless and fearless action. It also tends to destroy parochialism and to lead to an awareness of the whole world being the Church's parish. At the same time it brings the parish into proper focus as a front-line post in the World Mission. Add to this now the idea of the apostolate—a dynamic mission, an acceptance of the commission to witness to the ends of the earth by a Church that knows no other reason for its existence, regarding itself as expendable, willing to lay down its life in martyrdom, carrying on the work of the apostles in direct spiritual succession to them, proclaiming to all men that Jesus is Lord. Dutch missions experts are especially concerned with a study of the apostolate; the term is being used by a few persons in this country; and the Roman Catholic missiologists are employing it ever more frequently. An apostle may have responsibility to testify in a specific spot, but his field is the world. He may engage in any one of a wide variety of types of ministry, but in it his essential job is to proclaim the gospel.

This apostolate is one of reconciliation. One important element in the salvation offered men in Christ is community. Men can be reconciled with *oneanother* only in their common reconciliation with God. Human community can come only as a by-product of that fundamental reconcili-

ation. The unity of mankind as the family of God must reflect the unity of the Godhead. Only God can effect that unity when his children, reconciled with him, are obedient to his Spirit moving among them. The Church through its mission is not intended to create or promote this unity, but it is charged boldly to preach the gospel of reconciliation and to demonstrate by the quality of its own fellowship that God can indeed reconcile men and bring them into community when they acknowledge his fatherhood, become new men in Jesus Christ, and are subject to his lordship. In a day when rival ambitions of nations, coupled with the ability to bring the physical forces of nature into support of those rivalries, threaten to destroy the world, this note in the gospel takes on new relevance and urgency, and the unity of the Church ceases to be merely an academic question.

However, the Church cannot convincingly speak peace and healing and unity to a warring, divided, wounded world if peace and unity are lacking within its own gates. It cannot proclaim that brotherhood may be realized fully only in Christ, when the practical brotherhood of Islam puts Christian pretensions to shame, when more genuine interracial equality may be found in a labor union than in a congregation in the same place, and when it is rent asunder by competing, name-calling, sheep-stealing, rival bodies, all claiming to be the Church. The Church may proclaim that in Christ all are baptized into one body where there is neither Jew nor Greek, barbarian nor Scythian, slave nor free; but the world takes one look at the Church and is incredulous.

Therefore, the apostolate of reconciliation can be carried forward only by a Church which demonstrates in itself the first-fruits and foretaste of that reconciliation. Unity is a basic requirement for mission, and, no matter how many men and how much money may be expended in the endeavor, the mission is thwarted and defeated unless it is undertaken in unity. By unity it is not church union in an organizational sense which is meant, although that is probably a by-product of a more fundamental, deep-reaching oneness. It is that common life, that belonging to *oneanother* as members of each other in one body, which comes to a group of persons who are thoroughly committed to Jesus Christ as Lord and who corporately make the proclamation of his gospel the main purpose of their lives. That is the oneness which, according to the seventeenth chapter of the Gospel According to John, validates and authenticates the proclamation and which convinces men that God really did send Jesus Christ to them. This essential, validating unity is scarcely apparent in a missionary enterprise carried out by several thousand independent denominational mission boards and societies based in many different lands, each carrying out the program that seems good to it. This reconciliation of all men in Christ is difficult to discern in a solidly white company of some 38,000 missionaries from Western lands, mostly identified by their nationality with one of the two power blocs, and in general coming from the economic middle class. Beside them a tiny handful of missionaries of color can be easily overlooked. So it follows that the Church throughout the world must in every possible way show forth its real unity in Jesus Christ and against the background of international hostilities and tensions manifest genuine oneness of devotion and purpose in common worship, in sharing of substance, in exchanging personnel for the sake of fellowship, and in enthusiastically uniting in the discharge of its apostolate. Its branches in every land ought to contribute men and women and resources to the common world mission. In this sense the new order of World Mission will be a "world" mission to a degree never before realized, and

the apostolate of reconciliation will be carried forward by agents who themselves demonstrate that the Church is a reconciled body.

During the last week in July of the past summer fourteen committees and commissions of the World Council of Churches, including two jointly maintained with the International Missionary Council, met at Davos, Switzerland. The range of ecumenical action and cooperation manifested in their activities was most impressive. It was especially encouraging to have tangible proof of the extent to which the churches are seeking unity. One was impelled to ask, however, "Unity for what?" The objective for which one hopes and prays is: unity for mission. Should that ever become the primary objective, the stalemate in Faith and Order discussions would be broken, on the one hand, and, on the other, ecumenical action would forge ahead by leaps and bounds. Then the Ecumenical Movement would also come to understand and to cherish the real import of its name—the movement to bring the whole *oikumeme* into the flock of Christ. Probably the only church union venture ever to write "unity for mission" into its constitution as the primary purpose of the merger is the Church of South India. Reports indicate that the first six years have demonstrated that the new unity has definitely strengthened the evangelistic witness. The whole world, not just South India, challenges the Church to achieve unmistakable oneness in Christ for the effectiveness of its mission.

The unity of the globe matches the unity of the Church in current thinking about the coming World Mission. It is to be a unified mission to the whole of human society in the concrete context of contemporary culture. If there is, as is true, a renewed commitment to the Great Commission to witness "unto the ends of the earth," there is also a new understanding of these "ends." They are the frontiers of contemporary society on which Jesus Christ is not recognized as lord, and a local university campus or most of the men in the factory in the next block may be as far away from the Christian fellowship as is Tibet. While some frontiers are geographic, others are ideological, social, or economic. There is no disposition to minimize the importance of the geographic "ends," since it is well known that neglect of them leads to the drying-up of concern and zeal for evangelism near at hand; but there is a greater concern for simultaneous witness in every place where it should be made.

This awareness that the field is the world in all its dimensions is coupled with the insight that the resources and experience of the Church everywhere are needed to make the most effective witness in every place. If an American agriculturist is needed, for example, in India, a teacher in the Philippines, and an evangelist in New Guinea, perhaps an Indian who has wrestled with the issues posed by Hindu philosophy in his own land might be the best person to minister to American intellectuals enthralled by what are essentially Neo-Vedanta ideas. It is realized, too, that the lynching of a fourteen-year-old Negro boy from Chicago in a nominally Protestant stronghold in the American Southland speaks more loudly in South Africa and Indonesia than what an evangelist might say there about reconciliation in a local church or street corner. Note is taken of the fact that the scandal of more than sixty mission agencies, mostly competing, in the small island of Taiwan is to be rectified not so much in Taiwan as in the United States. Indians, Chinese, Papuans, British, Swedes, Fijians, Brazilians, Nigerians, Arabs, Americans, and all their brethren in Christ in every land can in their own village or city at the "ends of the earth" unitedly in a World Mission, in which churches work together across national, denominational, and racial lines, testify and demonstrate that God is in Christ reconciling the world unto himself.

FROM WHERE I SIT

By Jess H. Norenberg

[*Dr. Norenberg is superintendent of the Wisconsin Congregational Conference and currently is chairman of the State Superintendents' Conference composed of the superintendents of the states represented at the Triennial Convention.*]

"THE viewpoint of the parish minister is frequently expressed but not that of a conference superintendent." This is the word that comes from the editors of the Register, with the request for a contribution on such a theme as "Through the Window of a Conference Office." Here it is.

The first thing that I note from my vantage point is the fearful and wonderful way in which Congregationalism selects its executives. The job is usually done by a committee, care having been taken to maintain proper balance between laymen, laywomen, and ministers. Never having served on such a committee, I can only surmise that a list of prospects is compiled, and no doubt care is taken to delete some names as others are added, so that the task of making the final selection will not seem too ominous. Inquiries are made, and the usual letters of recommendation are received from friends. As the deadline approaches, "the victim" is singled out, with the result that he who yesterday was a "mill-run" minister is today an *administrator!*

My lamentations over the areas left untouched by my seminary in the days of my preparation for the ministry were as nothing compared to my dismay over trying to be a superintendent without any preparation whatsoever. It was indeed a fateful morning when I walked into an office and my esteemed predecessor walked out with the terse comment, "It's yours."

In spite of the method of selection, I am impressed with the quality of most of our national executives and state officers. Service clubs and lodges have given me many receipts for dues paid and have honored me with a number of offices, but in none of them have I found the concern and the devotion to a cause that I find in the deliberations of the Superintendents' Council and in the gatherings of the various national boards. This concern not only is evident for the wider work of our fellowship but runs right down the line to individuals. Not many days pass without letters coming from Boston, New York, and conference offices, pleading the cause of John Doe. The personal concerns of "the least of these" rests heavily on many hearts. This, as much as anything else, makes me proud of our leadership.

WHERE IS UP?

Rather amusing is the oft-heard comment, "You fellows higher up. . . ." In Congregationalism where is "up" and where is "down"? This problem was underlined by a questionnaire from the government asking me to name my "ecclesiastical superiors." There was grim satisfaction in my reply, "My only ecclesiastical superiors are the parish ministers in the conference whose employee I happen to be." After twenty-three years in the parish ministry, and almost eight in this office, it is my honest conviction that the most influential and so the highest authority in our fellowship is the clergyman who heads up the work of a local parish.

PLACEMENT

No part of our operation troubles me more than our cumbersome machinery for placement. When a vacancy occurs in a

church of this conference, our office offers its services to the committee of the seeking church. General procedures are explained, and the names of three prospects from within the conference are presented. We do this because we feel special loyalty to the men who happen to be playing on our team and also because our men are competent to fill any and all of our vacancies. The local committee is then urged to consider but one man at a time, to accept or reject a candidate before considering another, thereby saving the committee from possible costly division and also doing justice to each prospect.

But, even before actual operations of placement procedures begin, confusion sets in. If the church is a prominent one, the committee is flooded with letters from friends and relatives who are writing in behalf of favorite candidates. From then on the conference plays a diminishing role of providing credentials. In this manner one of our churches had placed before it sixty-seven candidates. Another extended a call to a minister of whom it learned only in the following manner: A lady who belonged to no church informed her neighbor across the back-yard fence that her sister was a Methodist in another state and in a town where the Congregational minister was held in high esteem. A call was extended to this minister. It was accepted.

Of course in our system it is every man's right to assume responsibility for placement. The trouble with the method is that many factors are left out of consideration. Worthy men who have earned the right to larger responsibilities are bypassed. What is worse, situations are overlooked where there is distress of such a nature that for the sake both of the church and of the minister a move should be made. It often happens that, when a man is about to be called to another church from a situation which has become intolerable, his way is blocked because in the eleventh hour a well-meaning friend writes a letter recommending a candidate whose eyes are usually on distant places. Thus there is brought to naught the painstaking efforts of conference offices to serve both ministers and churches. The real damage, however, is suffered by the two ministers who are involved, for, while the frustrations of the one deepen, the other is encouraged to flee from the problems which he ought to face and solve.

The method also makes more difficult the work of pulpit committees, most of whose members are green. Never before have they helped to "call" a minister. Vaguely they remember something about "being called of God" and "the working of the Holy Spirit." Confusion enters many minds when an array of candidates is presented, and the entire profession is cheapened. As likely as not such a committee is apt to extend a "call" on the basis of fatigue rather than on grounds of merit. The first candidate considered by a committee has little prospect of being the final selection.

We need to devise a better system for maintaining ministerial records. There should be a central office where files are kept on all ordained men, and as a matter of routine the record should be brought up to date every five years. This would have value for purposes both of history and of placement. Thanks to my predecessor, Dr. T. R. Faville, this office possesses the files of about a thousand men. In them are preserved correspondence, parish records, clippings of interest, and all odds and ends that may add something of interest to a man's story. It is revealing to note that five years after ordination some men have accumulated a heavy file, while some after forty years in the ministry have given us little that tells their story.

CHALLENGE

This word "challenge" characterizes most letters that come from men seeking to relocate. Naturally a man wants a field

with a challenge where there is room for numerical and spiritual growth.

One wonders if there ever are fields where these opportunities do not exist. Is it a question of finding a field with a challenge, or a question of being able to recognize the challenges that are omnipresent? Long familiarity with the affairs of Wisconsin but increases my amazement over the static communities where churches are experiencing great prosperity, and growing communities where there seems to be little being done other than to mark time.

This in no way decreases my respect for the ministry as a whole. As a group I salute the preachers of all denominations for the courage and the fortitude with which they face their tasks. In the midst of today's revolutions they are the only persons who can be "kicked around" without fear of reprisals. They are becoming masters of the art of "turning the other cheek." This, as much as anything else, is proof of their deep desire to minister effectively.

TWO TEMPTATIONS

From where I sit the conviction grows that no profession finds itself in a dilemma more perplexing than that which confronts the minister. On the one hand, he must secure bread and the other materials needful for sustaining mortal life, but, on the other hand, he is to have concern only for "that bread whereof if a man partake he shall hunger no more." "Crushed" is the word which most adequately describes his position between these millstones. "Give no thought for tomorrow" but pay your bills on time. "Behold the birds of the air . . ." and make sure that your family is well dressed. When contributions are asked for, do not forget that your name is to lead all the rest.

Wisdom greater than mine is required to solve this problem, but I do know that in season and out the temptation to let *materials* rule the day must be resisted. The glory surely departs from our ministry when we no longer heed the admonition "to seek first the Kingdom of God and its righteousness."

This problem raises the second temptation, that of skating nearer and nearer to the borderline in ethics in the interest of conserving meager resources. In this office we have listed a number of practices which to us seem open to question. Not competent to play the role of judge, we can only pass on the ancient wisdom to "avoid every semblance of evil."

AND TWO NEEDS

Surely new vitality would mark our common effort if in our practice of Christianity we could recover a sense of desperation. It is a fair appraisal to say that the early Church began with a small group of men desperate in their *concern* for a dying world. It is a matter of history that they turned that world upside down. But it is a far cry from them to many representatives on church boards today whose vision often stops with a flue that needs to be replaced or a leak in the roof that needs to be stopped. Although it happened many years ago, I'll long remember a church meeting where every device from cold logic to an appeal to the love of God was used to persuade a group to stand on its feet and march like a dynamic part of the Church of God. At the end of two hours the only response was an inquiry as to where money could be borrowed at a lower rate of interest.

The redemption of society and salvaging Western civilization are stupendous undertakings. These ends will never be attained by those whose efforts are symbolized by the rocking chair. What is needed is a sense of desperation like that which characterized Carrie Nation and William Carey. With hatchet in hand, the one demonstrated action. As the other left the comforts of England for the hard-

ships of India, he averred that nothing mattered—but the glory of God and the souls of men.

A second need is that of stressing the things that unite. Although in 95 per cent of our efforts we walk on common ground, most ink is dedicated to the remaining 5 per cent where we are in disagreement. Take social action. It is older than "Oberlin," for it was born with the human race. Of it the churches always have taken, and still are taking, as much or as little as suits their taste and convictions. Why should anyone unsheath his sword if another church selects a bit more than to him seems desirable? We have churches which for all practical purposes ignore the matter, while others go "all the way." Fine. In love and friendship let each help all the others to the finest devising as they walk along together.

The same holds true of all the other issues facing us. We stand in greater danger from drift and indifference than from infringements on our prerogatives.

FRUSTRATION

This brings me to what I consider both the crowning glory and the devastating weakness of Congregationalism. It is responsibility without authority. All along the line heavy obligations are laid upon mind and heart with the understanding that logic and moral persuasion are the only tools to be used. From sorry experience most of us know what frail instruments these are for dealing with much of human nature in its present state of grace.

I am aware of the vulnerable nature of my argument at this point, having just written about the disintegration of authority. Nevertheless, I contend either that individuals need to be brought under fresh and compelling convictions or that power must be vested in boards and committees the members of which will accept their positions as a sacred trust.

That we must have a wiser devising becomes apparent when one realizes that Congregationalism used to be the ranking denomination in the United States. If history lessons are remembered, there was a time when, in order to vote in civil elections, one had to be a member of a Congregational church. Something tragic has happened between that time and yesterday's paper (August 3), which reported an address made by a churchman in a South American country, "The United States is no longer to be considered a Protestant nation."

Our 1940 yearbook reports a total of 6,006 Congregational churches in the United States. Ten years later the number was 5,651. It is true that during the interval total membership had increased 168,000, but this is hardly an impressive figure in view of population increases during the same decade.

Can we find at least a clue to our problem in this statement: "We have moved from freedom under responsibility to freedom from responsibility"? Where our forefathers struggled under heavy responsibilities to establish the principle of freedom, we are satisfied to interpret our heritage as one which guarantees us the right to do as we please. We take the first part of Peter's great utterance, "You are called to liberty," and overlook the great command in its closing words, "through love be servants one to another."

IS THIS THE ANSWER?

My vote will continue to be cast with those who say that neither power nor authority is to be vested in state conference offices. These offices may function effectively without either *on condition that associations of Congregational churches will become alive*. Being nearer to the grass roots, associations can do for our people what cannot be done in any other way. As they "increase," conferences may well "decrease."

Having belonged to associations in three different conferences, I am amazed that the semblance of life can be maintained where there is so little evidence of vitality. The most that can be said for some associations at present is that they keep a record (?) of ministerial standing.

This decline of vitality may be traced in Wisconsin. Formerly these nine units met twice a year for two-day sessions. Now the remaining seven meet annually for a one-day session, and the trend is to select Sunday, so that everything may be jammed into an afternoon and evening session when Pilgrim Fellowship gives many ministers a valid excuse for being absent.

Ministers must share the guilt for poor attendance and inadequate support of the association. Annually in dozens of bulletins there appears this announcement, "Next Tuesday our association will hold its annual meeting in the church at X. Anyone able to attend will please phone the church office." This is sure to bring many delegates who, having time on their hands, will surely enjoy the ride.

Progress is being made in this state in several ways. Most of our moderators are now elected for a two-year term. They are not nominated by trigger-happy delegates who stand to name almost anyone who happens to be sitting in the line of their sight. Nominating committees are now meeting in advance of the scheduled meeting to give thought to every position that needs to be filled, including those where nominations must come from the floor. More significantly, planning conferences are being held on the association level. Committees are meeting to outline a schedule of activities for the entire year. They are dividing associations into units of from three to five churches, with a committee member responsible for promotion in each unit. With promotion thus coming from a neighboring church rather than from a conference office or an executive in New York, both logic and moral persuasion operate the more effectively.

Associations need to be revitalized so that next to the local church they will be the most influential units in our fellowship. Then the role of conferences will be to promote the wider interests of our denomination. The conference will be needed for the doing of those things which, because no church can do them alone, must be done together. It will become a depository of experience to be shared with churches large and small as needs arise.

WHAT IS THE CHURCH?

Over and above all else, we must get on with the main task of the Church. This is much more than caring for the machinery which enables us to function as an organization. Frequent skirmishes and long campaigns in the areas of disagreement victimize us with a kind of creeping paralysis, just as neglect of the things of the spirit reduces us to a kind of club "that has been sprinkled with holy water."

As we continue our struggle to find our way into a better day, we must remember that, over and above all else, the Church is a fellowship of people seeking to know and to do the will of God. Everything else is incidental to mediating the grace of God to the souls of men. From where I sit it is apparent that, if we are going to get on with the main business of the Church, we must have strong hearts, firm minds, and ready hands. And we must learn to walk by faith even where we "see through a glass, darkly."

Always the words of Paul are pertinent, "A wide door for effective work has opened to me, and there are many adversaries."

An open door!

THE PAPERBACK BOOKSHELF

By PERRY D. LEFEVRE

PAPERBOUND books are undoubtedly a mixed blessing. Not only have they brought material into print and wide distribution which would probably better be consigned to the ashcan but they have made accessible to the same larger public valuable works which they might otherwise never see or at least never make a part of their own libraries. My first acquaintance with the paperback phenomenon as a matter of importance for the serious reader came through the casual perusal of the bookshelves of several Cambridge dons who appeared to have made systematic acquisition of every title published under the English Penguin imprint. Then in France I came to see that almost all books are published originally in paper covers and remain that way unless their owners wish to have them bound. I wondered then why we in America were not a profitable market for serious books in paper covers. Now one need wonder no more; no movement in American publishing and distribution, not even the book club, has met with wider acceptance. The problems, as I have known from personal experience, for most of those living at a distance from college and university centers and the larger bookstores are those of knowing what is available and how to acquire the titles which are not distributed through the newstands and the smaller bookstores. It has seemed that the REGISTER might perform a valuable service to its readers by the publication of a selected list of titles in the area of religion, philosophy, and psychology, together with prices, names of publishers, and their addresses. Most of the paperbacks, if not available locally, can be purchased by mail from the publisher by adding five cents a copy for postage. It is my hope that we may keep readers of the REGISTER up to date in the future by noting new paperbacks of interest.

SELECTED LIST OF PAPERBACK TITLES

(Numbers in parentheses refer to the publishers listed below)

The Age of Belief: The Medieval Philosophers. By Anne Freemantle. $0.50. (*8*)

Albert Schweitzer: An Anthology. By C. R. Joy. $1.45. (*2*)

Archaeology of Palestine. By W. F. Albright. $0.65. (*9*)

Buddhism. By Christmas Humphreys. $0.65. (*9*)

Buddhism: A Religion of Infinite Compassion. Edited by Clarence H. Hamilton. $1.75. (*6*)

The Christian Demand for Social Justice. Edited by Bishop William Scarlet. $0.25. (*8*)

The Christian Faith Today. By Stephen Neill. $0.50. (*9*)

Christianity. By S. C. Carpenter. $0.50. (*9*)

Christianity Takes a Stand. Edited by Bishop William Scarlett. $0.25. (*8*)

The Church Speaks to the Modern World. Edited by Étienne Gilson. $0.95. (*4*)

Comparative Religion. By A. C. Bouquet. $0.65. (*9*)

Confessions of St. Augustine. $0.35. (*10*)

The Faith of a Jew. By Maimonides. $0.39. (*5*)

Fear and Trembling and Sickness unto Death. By Sören Kierkegaard. $0.85. (*1*)

Five Sermons. By Joseph Butler. $0.60. (*6*)

Five Stages of Greek Religion. By Gilbert Murray. $0.85. (*1*)

The Four Gospels (a modern translation). $0.65. (*9*)

Gandhi: His Life and Message for the World. By Louis Fischer. $0.25. (*8*)

Grammar of Assent. By Cardinal Newman. $0.95. (*4*)

Hellenistic Religions: The Age of Syncretism. Edited by F. C. Grant. $1.75. (*6*)

Here I Stand: A Life of Martin Luther. By Roland Bainton. $0.50. (*8*)

Imitation of Christ. By Thomas a Kempis. $0.35 (*10*); $0.50 (*9*); $0.75 (*4*)

Introduction to the Bible. By Stanley Cook. $0.50. (*9*)

Introduction to the Devout Life. By St. Francis de Sales. $0.85. (*4*)

Kingship of Christ. By George K. Bell. $0.50. (*9*)

Magic, Science, and Religion. By Bronislaw Malinowski. $0.85. (*1*)

The Man from Nazareth. By H. E. Fosdick. $0.25. (10)
The Meaning of the Glorious Koran. By Marmaduke Pickethall. $0.50. (*8*)
Modern Man in Search of His Soul. By Carl G. Jung. $1.15. (*3*)
Mohammedanism: An Historical Survey. By H. A. E. Gibb. $0.35. (*8*)
Moses and Monotheism. By Sigmund Freud. $0.95. (*11*)
Movements in Contemporary Judaism. By Rabbi Joseph Elias. $0.39. (*5*)
Mysticism. By Evelyn Underhill. $1.95. (*7*)
Oxford Apostles. By Geoffrey Faber. $0.85. (*9*)
Religion and the Rise of Capitalism. By R. H. Tawney. $0.50. (*8*)
Religions of the Ancient Near East. Edited by Isaac Mendelsohn. $1.75. (*6*)
Sacred Books of the World. Edited by A. C. Bouquet. $0.85. (*9*)
The Song of God: Bhagavad-Gita. Translated by Christopher Isherwood and Swami Prabhavananda. $0.35. (*9*)
The Spirit of Catholicism. By Karl Adam. $0.75. (*4*)
The Teachings of the Compassionate Buddha. Edited by E. A. Burtt. $0.50. (*8*)
The Two Sources of Morality and Religion. By Henri Bergson. $0.85. (*1*)
Ur of the Chaldees. By Leonard Woolley. $0.50. (*9*)
The Way of Life: Tao Te Ching, Lao Tzu. Translated by R. B. Blakney. $0.35. (*8*)

SOME PAPERBACKS TO COME

Between Man and Man. By Martin Buber. $1.25. (*2*)
Male and Female. By Margaret Mead. $0.35. (*8*)
The Need for Roots. By Simone Weil. $1.45. (*2*)
The Sayings of Confucius. Translated by J. R. Ware. $0.35. (*8*)
The Wandering Scholars. By H. Waddell. $1.15. (*1*)

PUBLISHERS AND THEIR ADDRESSES

1. Anchor Books, Doubleday & Co., 575 Madison Avenue, New York 22, N.Y.
2. Beacon Press, 25 Beacon Street, Boston 8, Mass.
3. Harvest Books, Harcourt, Brace & Co., 383 Madison Avenue, New 17, N.Y.
4. Image Books, Doubleday & Co., 575 Madison Avenue, New York 22, N.Y.
5. Jewish Pocket Books, 33 West Forty-second Street, New York 36, N.Y.
6. Liberal Arts Press, 153 West Seventy-second Street, New York 23, N.Y.
7. Mercury Publications, Inc., 471 Park Avenue, New York 22, N.Y.
8. New American Library, 501 Madison Avenue, New York 22, N.Y.
9. Penguin Books, Inc., 3300 Clipper Mill Road, Baltimore 11, Md.
10. Pocket Books, Inc., 630 Fifth Avenue, New York 20, N.Y.
11. Vintage Books, Inc., Alfred A. Knopf, Inc., 501 Madison Avenue, New York, 22 N.Y.

BOOK REVIEWS

BIBLE

The Parables of Jesus. By Joachim Jeremias. Translated by S. H. Hooke. Scribner, 1955. 159 pp. $3.50.

The Eucharistic Words of Jesus. By Joachim Jeremias. Translated by Arnold Ehrhardt. Macmillan, 1955. 175 pp. $3.75.

These are two notable works by the well-known Göttingen professor, the first translated from the third German edition and the second from the second edition. Professor Jeremias brings to his writing a special interest in the daily life of the Jews in the time of Jesus, and his deep acquaintance with the traditions of the Jewish schools gives a fresh light to many details of his interpretation. He is also concerned with contemporary preaching and the life of the church today. These books will therefore be valuable not only to the scholar but to the pastor. The latter will find the book on the parables immediately available for use in preaching and teaching, though some acquaintance with Greek will be an advantage. The book on the Last Supper is somewhat more technical.

The parables of the Synoptic Gospels bring us as close to the Jesus of history as any parts of our New Testament. The parable form to a considerable degree safeguarded the teaching from modification in the course of transmission. Where changes did take place, it is often possible to recognize them. The shift in the meaning of the parables was due to the new uses to which they were put by the church as time passed. Jeremias is at his best in identifying these factors and in showing how the individual parables were slightly modified or given a different turn by explanatory supplements. In particular he calls attention to the view that arose according to which "parable" could mean esoteric teaching and thus occasion a mistaken allegorical interpretation. Once allowance is made for all such factors, the original force of Jesus' utterance is clearer.

A main point in the book is that Jesus used the parables not to teach general truths but as weapons of attack and defense in very concrete situations. Jeremias calls attention to the contribution made to our understanding of this aspect of the matter in C. H. Dodd's *Parables of the Kingdom*. Mark tends to make Jesus a teacher of mysteries to his inner circle. Matthew tends to make him a new Moses laying down a new law. In either case the original life-situation meaning of the parables is obscured. In the last section of his book the author gathers up the chief aspects of the message of Jesus illustrated by his picture narratives or metaphors. The detailed exegesis of each unit is very rich and illuminating.

The chief feature of *The Eucharistic Words of Jesus* is the cogent argument that the Synoptic Gospels are correct against John in making the Last Supper a Passover meal, a conclusion which carries important corollaries with it. The reason, moreover, why John omits the account of the institution of the Last Supper is to keep this most sacred rite secret from outsiders. Jeremias also thus explains the later curtailing of Luke's version of what Jesus said; thus Luke 22:19*b*–20 is viewed as original (contrast R.S.V.). After a careful reconstruction of the Passover rite, Jesus' words over the bread and wine are assigned their due place and significance. It is insisted that behind the similar forms of Mark and Paul there lay an Aramaic account of Jesus' words so early that they can be depended on as historical. The reference to the covenant and the command to repeat the action are secondary but were in any case implicit in the situation. The meaning of the eucharistic words of Jesus centered in the Passover associations, redemptive and eschatological, and in the sharing of the disciples in the sacrifice of Christ and the power associated with it. Jeremias is not convincing in his view that the early reports in the Book of Acts ("breaking bread from house to house," etc.) indicate this kind of an observance. The possibility still remains open that the formal atoning significance of Jesus' action and words was later read into the tradition, though Jeremias' argument would in any case show that the interval for such a change would not have been a long one.

Amos N. Wilder

The Interpreter's Bible: A Commentary in Twelve Volumes, Vols. III, IV, and IX. Abingdon-Cokesbury, 1954. $8.75 each.

The procession of these volumes is so impressive that no theological periodical dare ignore them, yet few have space to treat them with proper amplitude.

The historical sections of the Old Testament are complete with Volume III (*I Kings to Job*). It is a matter of regret that too late for Paul Scherer's exposition of the great drama has come Carl Jung's thesis that Job was better than God (i.e., than the then contemporary view of God) and that the book is therefore genuinely prophetic of the Incarnation.

Volume IV (*Psalms and Proverbs*) is one of the larger tomes of the series, as becomes the tremendous intellectual and spiritual content of these two treasuries of devotional and wisdom literature. The Psalms are committed to two exegetes and three expositors, thus giving such range of interpretation as safeguards an ecumenical view. Edward McNeill Poteat laments, with Plato, the "ancient enmity between poetry and philosophy" but sees the Hebrew musician and historian mutually wed in the Psalms. The religion of the Psalms is not afloat; it is attached to the continent of experience.

One of the intriguing values in these volumes is their use of quotes from literature corroborative of the biblical view. Thus Rolland Schloerb on chapter 23 of Proverbs ("the wine when it is red") concludes an extended comment on alcoholism with the exchange between Winston Churchill, "Do you really never drink any wine at all?" and Bernard Shaw, "I am hard enough to keep in order as it is."

Volume IX (*Acts and Romans*) covers the great link between Hebrew religion and Western faith, from Jerusalem to Rome, via St. Paul. John Knox, of Union Seminary, counts Romans "the most important theological work ever written." It is the absolute dependence of man's life upon the God revealed in Christ that Paul makes blazing clear.

Fifty years ago, a retired American minister of Welsh origin reports, the Welsh miners would come up from the pits, wash off the grime, and gather at the church, where one of their own number would lead them in an expository study of Romans in Greek. That company of men became the lay leaders and preachers in the churches and the Labour party leaders in Parliament who gave Britain a new conscience on things social. What might a restudy of this document to the Roman world mean in the reconstruction of our own!

The impact of Scripture, brought to life in *The Interpreter's Bible*, if relevantly used by the preachers and teachers in the churches, might yet revive the springs of social, ethical, and spiritual living in this age that so desperately needs them.

ALFRED W. SWAN

Madison, Wisconsin

The Bible in World Evangelism. By A. M. Chirgwin. Friendship Press, 1954. 166 pp. $2.50.

Dr. Chirgwin's central contention is that the Bible has an important contribution to make to the evangelistic task of the church today. His book leaves little doubt that he is right.

In its periods of greatest evangelistic activity and strength the church has always placed much emphasis on the use of the Bible by the clergy and lay people alike. In its days of weakness and spiritual apathy it has made little effort to acquaint its people with God's word.

The thesis is documented with countless illustrations linking the strength of the church to its biblical emphasis. The Bible has revolutionized the lives of many individuals who had no other source of Christian nurture. It has more than once been responsible for the establishment of entire churches which had never known a minister or teacher.

The book has an important message for liberal churches and seminaries. If its repetitious documentation is sometimes tiring, it cannot at the same time fail to impress upon the reader the central role which the Bible must play if the church is to be a dynamic witnessing force in the world today.

JAMES R. SMUCKER

Dover, Illinois

THEOLOGY AND PHILOSOPHY

Biblical Religion and the Search for Ultimate Reality. By Paul Tillich. University of Chicago Press, 1955. 85 pp. $2.25.

The New Being. By Paul Tillich. Scribner, 1955. 179 pp. $2.75.

The Decline of Wisdom. By Gabriel Marcel. Philosophical Library, 1955. 56 pp. $2.50.

The Meaning of the Creative Act. By Nicolas Berdyaev. Harper, 1955. 344 pp. $4.00.

The greatness of Tillich, Reinhold Niebuhr has written, lies in his exploration of the boundary between metaphysics and theology. It is this boundary which Tillich explores again in his incisive *Biblical Religion and the Search for Ultimate Reality*. Professor Tillich's fundamental assertion is that the correlation of ontology and biblical religion is a necessary and infinite task. His explicit conclusion is succinctly stated when he writes: "*Against* Pascal I say: The God of Abraham, Isaac, and Jacob and the God of the philosophers is the same God" (p. 85). This little book contains eight lectures in which Tillich examines systematically the problem of relating biblical religion to the philosophical quest for Being. The larger part of the lectures seeks to make clear the apparent incongruity between biblical religion and the philosophical interest in ontology. The last third of the book attempts a positive reconciliation between ontology and biblical faith. The ground for this reconciliation is seen to lie in the fact that both ontology and faith are ultimate concerns. Two ultimate concerns cannot exist alongside each other. Either one or both are not ultimate or the one comprises the other. Tillich argues that the latter possibility is the true one. The question comes to sharpest focus, he thinks, when we ask whether faith can actually include doubt within itself, for doubt is the most powerful weapon of ontology. Tillich's position is that faith and doubt are *not* in essential contradiction. "Faith is the continuous tension between itself and the doubt within itself," or, as he puts it a little later, "Faith embraces itself and the doubt about itself." In ontology there is a similar internal tension. The philosopher doubts "what he knows but does so on the basis of something else he knows." Both faith and ontology have this internal dialectic. There is no "No" without a "Yes" and no "Yes" without a "No." "This is the basis on which ontology and biblical religion find each other" (p. 62). In his last two lectures Tillich explores the relation between the two from this perspective, dealing first with the ontological problems implied in the subjective side of biblical religion and then with those implied in the objective side. This is an exceedingly important little book for those who are concerned with the problem of relating faith and reason or philosophy and theology.

Tillich's second book this year, *The New Being*, deserves and will undoubtedly receive the attention of an even wider reading public. From this point of view it is the most important of the four books here under review. Kierkegaard once wrote that dogma was nothing but the concrete expression of universal human consciousness. In this volume of sermons Tillich has in an extraordinarily effective way related theology to the concrete human experience out of which it grows and which it seeks to interpret. Each sermon deals in some way with the renewal of life which is the fundamental dynamic and purpose of Christianity. This renewal of life is the new being in Christ; it is reconciliation, reunion, and resurrection. It is the overcoming of separation and the birth of new life not of our own effort. It is transformation of the self but not by the self, wrought from beyond the self and even in spite of the self. "The message of Christianity is not Christianity, but a New Reality. A New state of things has appeared, it still appears; it is hidden and visible; it is there and it is here. Accept it, enter into it, let it grasp you." Such is the central message of these sermons. This theme is explored under three main rubrics: "The New Being as Love," "The New Being as Freedom," and "The New Being as Fulfillment." Each sermon is a theological interpretation of one or more biblical texts grounded in an exceedingly penetrating understanding of the concrete human situation.

This book is highly recommended for all pastors and teachers and for literate lay people. It is particularly useful for pastors and laymen alike who are not yet aware of what Tillich stands for in contemporary Christian thought or who have not been brave enough to

attempt his more specialized philosophical and theological writings.

Gabriel Marcel, leading French Roman Catholic philosopher, is likely to become more widely known and influential in American circles in the years ahead. This short volume of three essays entitled *The Decline of Wisdom* can hardly be classed with his most important works. In publishing these essays, Marcel is seeking to overcome what he takes to be a serious misunderstanding of his work. His method of addressing philosophical problems as well as some of his philosophical conclusions lend weight to the criticism that his concrete philosophy is really an irrationalist philosophy. Marcel's contention is that the attempt to avoid the spirit of abstraction is not irrationalist; it represents a devaluation of neither wisdom nor common sense. In each of the three essays he attempts to show the positive role of wisdom and common sense and the danger inherent in their devaluation. In the first he discusses the limitations of industrial civilization, assessing the positive contribution of technical knowledge and its inherent threat of dehumanization. The remedy for this threatening dehumanization is love—love which is incarnate in the sphere of action on the level of love of one's neighbor. In the second he examines the notion of spiritual heritage, suggesting that the heritage is a reiterated "call" rather than a possession which is handed on. The axis of our choice is not a given nature but a creative aspiration. The call is: "Become what thou art." The last essay deals specifically with the breaking-up of the notion of wisdom. Marcel gives evidence for this loss, examines the possible relation between wisdom and religious faith, and suggests that holiness should really have a "sort of human foundation in natural wisdom and morality." Marcel's ground of *rapprochement* appears to be rather different from that proposed by Tillich in *Biblical Religion and the Search for Ultimate Reality*.

From the philosopher's or the theologian's point of view the most profound and substantial of the four books on Christian existentialism under review is Berdyaev's *The Meaning of the Creative Act*. Already more than forty years old, translated now for the first time into English, this book is indispensable for the student of Berdyaev who would understand the roots and development of his religious philosophy. Berdyaev himself gives his own evaluation of the place of this work in his life and thought in his autobiographical volume entitled *Dream and Reality*. The book was written, he says, at a time of "well-nigh intoxicating ecstasy." It is more vision than philosophical argument; it is impulsive, unpremeditated, unfinished, but "it contains in that raw form all my dominant and formative ideas and insights." The themes of personality, freedom and creativeness, man's greatness and dignity, his tragic and affilicted situation, of God's desire for man and man's desire for God, which play such great part in Berdyaev's mature work, are all treated with great intensity in this book. For all who are interested in the development of Berdyaev's thought or in the exploration of such themes at some depth, the publication of this early work of Berdyaev in English is an event of great significance.

PERRY LEFEVRE

The Experience of Death: The Moral Problem of Suicide. By Paul-Louis Landsberg. Philosophical Library, 1953. 97 pp. $2.50.

From the time he was thirty years of age Paul-Louis Landsberg carried a vial of poison which he intended to use if he came into the hands of the Gestapo. In continual flight from his enemies throughout the first three years of Hitler's bitter regime in Europe, Landsberg was finally captured in 1943 and imprisoned at Pau. Here, without ever consuming the poison, he died of exhaustion in the same year. As a man marked for death in the prime of life, this remarkable young philosopher had profound reasons for personal concern with the two subjects with which this volume comes to terms: the experience of death and the moral problem of suicide.

Landsberg approaches both his themes with the thesis that we are far from having an adequate metaphysics of death, as we have of life. Delving into the riches of medieval thought, he shows a definite sympathy for the historic positions of Catholicism, yet with evidence also of his contacts with the "personalist" philosophers of modern France. Concerning himself always with the fundamental problem of the nature of man, Landsberg expresses an uneasiness with the usual Christian bases for the ac-

ceptance of death and likewise with the church's condemnation of suicide. The only argument which he accepts, and that pragmatically, is the Christian appeal to the Cross. Those who are concerned with such problems as these in their daily round will find Landsberg's treatment stimulating and challenging. Surely, careful reading of these two essays will serve to convince any of us that there is more than one way to look at death and the taking of one's own life. Indeed, to come away wondering about the adequacy of our own personal view may be the best possible reason for exploring this author's mind. We should look forward with real anticipation to the publication of other material from Landsberg's pen now in process.

GEORGE D. ALLEY

Suffolk, Virginia

HISTORY

The Beginnings of Unitarianism in America. By Conrad Wright. Starr King Press, 1955. 305 pp. $4.00.

William Ellery Channing. By David P. Edgell. Beacon Press, 1955. 264 pp. $4.00.

James Freeman Clarke. By Arthur S. Bolster, Jr. Beacon Press, 1954. 353 pp. $4.50.

Characteristic of our time is the way in which many former theological liberals have been moving back toward orthodoxy in search of more satisfactory doctrines of revelation and of man than liberalism seemed to provide. The three books here reviewed analyze the journey, extending over nearly a century, taken by once orthodox thinkers in search of more satisfactory doctrines of man and of revelation than orthodoxy seemed to provide. Even though the contemporary theological journey is not coming out exactly by the same door wherein it went, the first half of the spiral sheds light on the return trip.

The three books are alike in that they are published or distributed by the Beacon Press and make use of a considerable amount of new material. Two at least were begun as doctoral dissertations. All three are eminently readable.

The first covers a period of seventy years, from the beginning of the Great Awakening (1735) until the precipitation of the Unitarian controversy (1805). The treatment is topical rather than biographical. Nevertheless, the thought of the two main prophets, Jonathan Mayhew and Charles Chauncey, threads the chapters. The range of theological inquiry was wider then than now. Present discussion centers on sin (total depravity), justification by faith, the limits of reason, and the goodness and inscrutability of God; to a lesser degree on freedom of the will; and hardly at all on the doctrine of arbitrary election, the Trinity, and the right of private judgment. Any clear connection between theological parties today and social classes is less apparent than was the identification of the early liberals with a particular closely knit social structure in New England.

The early liberals were known as Arminians. They believed in human ability to respond to the impulse toward holiness—that revelation was needed to assist the mind and to establish religious truth. They were superrationalists. They held an Arian interpretation of Christ. They joined in rejecting natural religion, infidelity (as it was called), or deism. Miracles and fulfilled prophecies were a mainstay for their biblical authority. Wright's able and much-needed book admirably sets forth the beginnings of theological liberalism in this country.

Edgell's intellectual portrait of Channing presents the next stage in the growth of theological liberalism, when it acquired the name of Unitarianism. He concentrates on the recovery of a single great figure, once one of the best-known Americans of his day but now largely neglected. His aim is to show Channing as a man of his times and to determine the nature of his thought and its relevance to problems of his age and ours. Channing sought a basis for the growing optimism and faith in progress of his day which was not to be found in orthodox theology's insistence on the depravity of man. Like the earlier liberals, he was a superrationalist, but he went beyond them in his confidence in man and his emphasis on human dignity and perfectibility.

Following in the line of the Puritan tradition, this minister was also a politician and an author with general interests in the field of literature and history. He was a consolidator and a synthesizer who maintained for himself and a wide following a kind of equilibrium among

the many conflicting forces of the day—an equilibrium which, though unstable, was temporarily steady.

Edgell emphasizes a number of points at which Channing anticipates that later stage of Unitarianism which is often referred to as transcendentalism, that is, a position which emphasizes the immanence of God and the divinity of man. Whether the later transcendentalists learned from him or more directly from people like Coleridge, whom Channing also read, probably needs more study. Edgell's interest in historical relevance occasionally betrays him into the temptation to criticize Channing because he is not a twentieth-century American; but this apparent condescension, which finds voice in such phrases as "of course," "obviously," and "much can be forgiven him," does not detract from his excellent addition to the growing knowledge of our own American religious and cultural past, to which an increasing number of scholars is presently contributing.

Bolster has a gift for biographical writing. James Freeman Clarke comes alive for the reader. One is made to feel a part of his life and times. He was an attractive figure, a liberal religious leader following in the tradition set forth in the books just referred to. He was known as a "Channing Unitarian." The romantic ideas of Emerson and Theodore Parker failed to capture his allegiance. He lived during an exciting period in our American history, dying in 1887.

Certain interests and practices which we take for granted we owe to Clarke. He appears to have initiated the practice of free church pews and to have been the first to lecture on non-Christian religions in a theological school. His book *Ten Great Religions* was a landmark in his day. The seminary where he lectured was Meadville Theological School, which had just been founded by his uncle-in-law in 1843.

A. C. McGIFFERT, JR.

The Rise of Methodism. By Richard M. Cameron. Philosophical Library, 1954. 385 pp. $4.75.

Books on Methodism and the Wesleys and their associates continue to flow in a steady stream from the presses of the English-speaking world, the present volume by Professor Cameron being one of three to appear on this side of the Atlantic during the past year. The author has done something that has never been attempted before, as far as this reviewer is aware, and that is to let the early leaders of the Methodist movement, principally the Wesley brothers and Whitefield, tell their own story as found in their journals and letters, put together so as to form a running narrative. The author has skilfully cemented the "joints" together with interpretative comments, but the major portion of the story is in the words of the several participants themselves. In the words of the Preface: "The very urgency of their work forced a taut directness in their sentences and winged their words with urgency. The result was that, in addition to having something to say, they said it incomparably well."

The story opens with a chapter on the Wesley family at Epworth—a fascinating story in itself, but even more so when told in the words of the actors themselves. Chapter ii finds the Wesley brothers at Oxford, told in the letters which passed between them and their parents. The exchange of letters between John and Susanna is particularly revealing and rewarding. The happenings of the Georgia sojourn are told in chapter iii with all its poignant disappointments, not the least of which was the thwarted love between John Wesley and Sophy Hopkey. The months between the return from Georgia and the Aldersgate experience are covered in chapter iv, while chapter v tells of John Wesley's visit to the Moravians in Saxony and the developing tensions between the Wesleys and Whitefield. The final two chapters trace the steps in the development of English Methodism as an organized movement, closing with the first Methodist Conference (1744), the beginning of an unbroken series of conferences which have been held annually wherever organized Methodism has taken root throughout the world.

The author has shown skill and scholarship in his selection of the documents which best interpret the early development of Methodism. While he does not profess to have discovered any new Wesley materials, he has found a way to use those already known so as to give them

new life and meaning. The book might well have been called "Methodist Beginnings as Told by Contemporaries."

WILLIAM W. SWEET

Dallas, Texas

CHRISTIANITY AND OTHER FAITHS

The Christian World Mission in Our Day. By Kenneth Scott Latourette. Harper, 1954. 192 pp. $2.50.

Challenge and Conformity. By Kenneth Scott Latourette. Harper, 1955. 126 pp. $1.75.

Customs and Cultures: Anthropology for Christian Missions. By Eugene A. Nida. Harper, 1954. 306 pp. $4.00.

The Bent World. By J. V. Langmead Casserley. Oxford University Press, 1955. 286 pp. $4.00.

Professor Latourette, author of *A History of the Expansion of Christianity* (7 vols.) and many important works, needs no introduction. His two books cited above are written in popular style and will interest ministers and laymen who want to acquaint themselves with the general trends of the Christian world mission in the contemporary world.

In *The Christian World Mission in Our Day* Latourette compares the "world of yesterday" (1815–1914) and the "world of today" (1914 to the present). The world of yesterday was a period of a phenomenal expansion of the Western European nations, and during this period the Gospel was transplanted by Western missionaries to traditionally non-Christian Asia and Africa. The world of today is characterized by such factors as the de-Christianization of the Western European countries, the rise of American leadership in world affairs, the spread of communism, and the growth of the so-called "younger churches," or the native Christian churches in Asia and Africa.

In *Challenge and Conformity* Latourette discusses how Christianity is responding to the challenges of the world of today. In Europe, he feels, Christianity is conforming to the world without surrendering the essential core of the faith. In America, where Christianity has been expanding most rapidly, the author is certain that Christianity will overcome the temptation to become an auxiliary expression of "the American way of life." By far the most complex development is seen in the non-occidental Christian reaction in Asia and Africa to the resurgence of non-Christian religions, the increasing nationalism, and the threat of communism; but Latourette is confident that ultimately the native Christians of Asia and Africa will develop indigenous forms of Christianity. On the whole, the author is very optimistic about the spiritual vitality of Christianity, especially Protestantism. This reviewer hopes that Latourette is not too optimistic in this observation.

Anthropologists and Christian missionaries have helped each other in many ways. Dr. Nida, secretary for translation with the American Bible Society, has been advocating the need for Christian missionaries to become familiar with the knowledge derived from the findings of anthropologists. His book, *Customs and Cultures*, is a readable account of applied anthropology for Christian missionaries. Throughout the book, which is full of interesting episodes, the author asserts that God has worked in and through many different social patterns. This book will be "enjoyed" not only by the missionaries who go overseas but by all Christians who are interested in the practical problems of the Christian world mission.

Dr. Langmead Casserley, author of *The Bent World*, was a recognized leader and author before accepting the chair of dogmatic theology at General Theological Seminary in New York. He finds a cultural unity between Europe and America which is rooted in the Christian heritage. This unity, he feels, is seriously impaired not only by communism but more primarily by increasing secularity. "Marxism," he observes, "is an intellectually ordered secularity, secularism turned into a coherent doctrine." This is the message of his book.

Although he is careful not to identify Christianity with Western culture, he is deeply concerned with the survival of Western civilization and its values. He laments the fact that the modern West is "estranged from its nature, out of line with its past, astray from its destiny." His conclusion is prophetic:

> My guess is that when at last this bent world of ours is made straight, when at last it stands erect among us once more, it will be seen . . . to embody

the form of a cross, and that men will rejoice to sit in the shade of its wide, all-encompassing, all-comprehending boughs. "The leaves of the tree of life were for the healing of the nations."

JOSEPH M. KITAGAWA

Studies in Zen. By Diasetz Teitaro Suzuki. Edited by Christmas Humphreys. Philosophical Library, 1955. 212 pp. $4.75.

Books on Zen are many and varied. Among them, Professor Suzuki's works are regarded as authoritative, and he has written numerous books and articles; now eighty-six years old, he is still active in writing and lecturing. *Studies in Zen*, edited by Christmas Humphreys, president of the Buddhist Society, London, includes seven articles by Suzuki, which cover forty-seven years of his career (1906–53).

Two interesting articles are "An Interpretation of Zen Experience," which was read in the East-West Philosophers' Conference of 1939, and "Zen: A Reply to Dr. Hu Shih." Those who are concerned with the meeting of East and West and its religious implications will find in Suzuki an intellectually articulate Buddhist who, with sympathetic understanding of Christianity and the West, nevertheless advocates the truth of Buddhism.

JOSEPH M. KITAGAWA

The World of Albert Schweitzer. By Erica Anderson. Harper, 1955. 144 pp. $5.00.

"Sometimes our light goes out but is blown again into flame by an encounter with another human being. . . . This book is an expression of gratitude and devotion to the man who has rekindled the light." So begins this book which so vividly portrays the world of Albert Schweitzer that we too, if we are willing, will surely experience a rekindling of commitment and a stretching of our sympathy for the "suffering" throughout the world.

For the home and the church, for minister and layman, the importance of this book, I believe, is that, as we read about and at the same time see the life of the Doctor and the hospital at Lambarene unfold, we experience an "encounter" which challenges the conventional pattern of life and thought so stifling to the Christian imperative: "Take up thy cross and follow me!" Text and pictures are happily combined so that the life of the man is the best illustration of sermons on following the Master, the necessity for sacrifice, reverence for life, etc. Putting this book in the hands of a young person could mean far more than many talks on Christian vocation.

ONIETA SMUCKER

Dover, Illinois

RELIGION AND PERSONALITY

Religion in Crisis and Custom. By Anton T. Boisen. Harper, 1955. 271 pp. $4.00.

After nearly twenty years, this second volume of Boisen's fundamental thinking is now ready to take its place beside *The Exploration of the Inner World.* In the first book, published in 1936, Boisen set forth his now famous thesis that there is a similarity of process between some forms of religious experience and some forms of mental disorder. At the time of its appearance, neither the theological nor the psychiatric communities were prepared to recognize the book's full merit. Times, however, have changed; and Boisen is now as much respected among discerning psychiatrists and psychologists as among theologians and ministers.

After that book had been completed, Boisen and Arthur E. Holt began work on a book together, intending to link Boisen's psychological experience with Holt's knowledge of sociology and social institutions. The untimely death of Holt cut off the joint project. Instead of attempting to continue with the original project, Boisen wisely retained the main thrust but reorganized according to his own interest and competence.

What is new and original about this book is the application of Boisen's thesis to the social phenomena of religion. Here are analyses of Holy Rollers, of main trends in the development of Protestantism in America, of the social forces defining the nature of religious leadership, and many others. Those familiar with Boisen's earlier work will be fascinated by the social implications of the basic thesis. Any C.T.S. alumni who have been misguided enough to miss the other book will be driven toward it by reading this one. (*The Exploration*

of the Inner World was republished by Harper and Brothers three years ago.)

It was in 1925, the same year in which he first took theological students into a mental hospital, that Boisen joined the faculty of the Seminary. Thus it was in our midst that the basic work was done upon which this book rests. Before coming to the Seminary, he had been a teacher of languages, a forester, a rural pastor, a church survey man, and a hospital chaplain. Every bit of this immense background (even the forests, if you know where to find them) brings richness to the present volume.

Let me make a suggestion to C.T.S. alumni. Since his retirement from the Seminary faculty about a dozen years ago, and his official retirement shortly thereafter as chaplain at Elgin, he has been living and serving as chaplain emeritus at the Elgin State Hospital, Elgin, Illinois. Those who may not have seen him lately will be reassured to know that he looks not a day older than he did twenty years ago. Despite his bad leg, he still gets around effectively with the aid of a cane and a pre–World War II car. For the last four years, while Elgin has been without an active chaplain, he has stepped in to serve again effectively in that capacity. Here is my suggestion. After reading his new book, write him about it. He is still good on the typewriter, and I can practically guarantee you will get a reply.

This book is a great achievement of the Seminary, so get out that checkbook and order it now.

SEWARD HILTNER

Nurse, Pastor, and Patient. By Granger Westberg. Augustana Press, 1955. 96 pp. $1.00.

Here is a skipper whose sails are properly set. His ship glides smoothly. The rudder is deep.

Here is empirical pragmatic Christianity demonstrated. Pastoral helps, nowadays, are case-studied to death—the death of this reader, at least. Here we are case-studied to life! Abundant life for body, mind, and soul. The book translates you into one of Westberg's ably conducted seminars—unhurried, concise, deep.

At the heart of this book is Westberg's sensitive pastoral-chaplain heart. He loves God—this is evident; he was called by God to feed his sheep—this is evident, for he feeds patient, practicing nurse, and pastor. One hopes his students appreciate him fully!

Whenever Westberg speaks or writes, his answers are simple, Christian, complete. One humbly asks, "Why didn't I say that?"

His advice about prayers, Scripture use, the sacraments, pastoral calls—time and method, suggested prayers and books for patients, and regrets over hospitals becoming secular and forgetting the Great Physician—draws my applause and loud "Amen"!

Notes on ministering to Roman Catholics and Jewish patients in the Appendix are informative and helpful.

ROYALD V. CALDWELL

Chicago

PRAYER, WORSHIP, CHRISTIAN ART

The Creative Encounter: An Interpretation of Religion and the Social Witness. By Howard Thurman. Harper, 1954. 153 pp. $2.00.

This little book, originally presented as the Merrick Lectures at Ohio Wesleyan University, is not ordinary reading. One has to read and reread in order to catch the undertones of Dr. Thurman's language, for his words and phrases combine a depth of intuitive feeling with a quality of keen and exact perception.

The Creative Encounter is a persuasive attempt to give in lecture form what seems to this reviewer to be the essence of Howard Thurman's religious sensitivity, as he has expressed it before countless audiences over the country and in several preceding volumes of verse and poetic prose. It possesses the same warmth and earnestness that one is accustomed to meet in Thurman. Whether or not his description fits the Christian life as others know it and are able to live it is perhaps secondary to the integrity and genuineness of this life in the author himself.

In brief it is Thurman's thesis that the heart of religion is the utterly personal and inward encounter or realization of a Presence, in which an "individual is seen as being exposed to direct knowledge of ultimate meaning, *ne plus ultra* being, in which all that the individual is, becomes clear as immediate and often dis-

tinct revelation." The revelatory experience combines intuitive knowledge, which has a "leaping quality," with the indescribable initiative taken by God, the Other, the Creator of life and existence.

With this as his basis, Thurman discusses in succeeding chapters the shift in focus and the reorientation of personal resources that such an experience brings, the "inner need for love" which lies at the root of the religious experience and to which Thurman brings a number of vivid illustrations from experiments with both animals and human beings, and, finally, a conclusion that persons motivated by such religious experience, whatever may be their particular creed, can find common fellowship as they seek to create a sensitive, open, and person-centered society.

Not all readers will be at home with Thurman's intuitive, immanentist theology or with the simplicity of his ethical expectations, but all of us, and perhaps especially ministers, can well be reminded that the "religious experience" has a quality of unspeakable immediacy and that it should make a difference in personal and social behavior.

WILLIAM N. LOVELL

Chicago

Two or Three Together. By Harold W. Freer and Francis B. Hall. Harper, 1954. 187 pp. $2.50.

This book is both an analysis of the value of prayer groups in the church and a collection of resource material for the conduct of such prayer groups. "The prayer group is a small, intimate comradeship, united in a common commitment which through regular discipline seeks spiritual power and direction." Present-day Christians can thus follow the method of the early disciples, whose "chief concern was to be near Jesus, to learn from him, to work with him and to pray with him."

The suggestions and material in this book are based on experiment with two churches which have found prayer groups to be a vital factor in the strength and power of their members. The first half of the book contains advice on how to organize and conduct the meetings —what to do, dangers to avoid, etc.

The book is made most valuable by the wealth of source material—thirty full programs of meditations and helps. Some of the subjects I found most helpful for prayer and meditation are: foundations of Christian prayer, ejaculatory or flash prayers, the way of commitment, spiritual dryness, when distractions interrupt, meditations through the five senses, commitment of one's money, commitment of one's time, on patience, and creative waiting.

Read and pray *with* this book.

LAWRENCE TENHOPEN

South Haven, Michigan

Man's Hidden Search. By Kenneth L. Patton. Meeting House Press, 1954. 123 pp. $2.50.

This is a little book full of big ideas. Its observations penetrate to the core of man's inner being with strong psychological overtones. In places it is as provocative of meditation as Gibran's *The Prophet*, and it betakes of that same sacramental earthiness which leaves the reader with the feeling of essential oneness with nature and natural process. The subtitle is an inquiry into naturalistic mysticism. As such, the orientation is close to neo-naturalism and humanism in their mystical aspects.

The poetic and artistic inclinations of the author are expressed in the fresh use of such phrases as "the village of their belonging," "trial of tragic loneliness," "old knittings of the mind," and "the sails of our personalities flap dolorously in the calm."

Those whose lives are dedicated to the inner search will find much here that is meaningful, and the accent is upon moment-by-moment living.

LEWIS PRESNALL

Bayard, New Mexico

[*Continued from Cover 2*]

lating. I am happy that "Bob" Tinker will now be able to devote his full attention, energy, and imagination to this significant work. I bespeak the support of all readers of the REGISTER in his behalf.

Mr. Kenneth Hougland has become Business Manager. He takes over the responsibilities carried in part by Mr. Tinker and in part by former Assistant Business Manager Benjamin Emery. He is a graduate of Park College, '49, where he majored in economics —business administration. He received an M.A. degree from the University of Illinois in 1951 in labor and industrial relations. Since 1950 he has been business manager and professor of social sciences, National College for Christian Workers, Kansas City, Missouri. He is a Presbyterian layman.

Wilfred S. Young, Jr., will assist in the Development Program, taking as his special assignment the publications of the Seminary. He is a graduate of Beloit College, '37, where he majored in English literature. He was formerly production manager, business manager, and editor of Howard Publishing Company, which specializes in trade journals. The other half of his time he will spend as director of Christian education, Bethany Union Church, Chicago. This has been a community church since 1872. Many of its ministers have been Congregationalists. His children are fourth generation in the church.

Elizabeth Ann McQuade is Executive Secretary of the C.T.S. Centennial. She is a graduate of the University of Iowa, '50, with a Master of Arts degree under the Federated Theological Faculty last June. A year ago she served as secretary of the Chicago Ecumenical Institute. She is Resident Head of Blake House, a University dormitory for women.

The November and January issues of the REGISTER are being edited by a small committee of the Administrative Council consisting of Mallary Fitzpatrick, Jr., Perry LeFevre, and me. We will welcome your views about changes which might be made in this familiar and widely disseminated periodical so that it may become a more helpful adjunct to the life of the alumni. What would you like to see emphasized in future issues, to what needs directed, what kind of materials included?

A. C. MCGIFFERT, JR.

Preliminary Announcement

MINISTERS' WEEK · 1956

JANUARY 23–27

Theme:

"The Role and Function of the Minister in American Society"

Lecturers—Consultants

H. RICHARD NIEBUHR, Director of the Study, "Theological Education in America"

SAMUEL BLIZZARD, Director, "A Study of the Functions of the Parish Ministry"

. . . Others to be announced

HAMMOND LIBRARY EXTENSION SERVICE

The service is rendered in accordance with the following regulations:

> Only one book may be drawn at a time and may be kept three weeks from the date when when received. Postage both ways is to be paid by the borrower and is payable in stamps upon return of the book. The postage rate is 4 cents for the first pound *plus* 1 cent for each additional pound within three zones of Chicago. For all other zones the rate is 8 cents for the first pound and 4 cents for each additional pound.

It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Applegarth, M. T. *Moment by Moment*
Baillie, John. *A Diary of Readings*
Beach, W. W., and Niebuhr, H. R. (eds.). *Christian Ethics*
Beals, Carleton. *Our Yankee Heritage*
Berdyaev, Nicolas. *The Meaning of the Creative Act*
Blackwood, C. P. *How To Be an Effective Church Woman*
Bowman, C. M. *Worship Ways for Camp*
Bundy, Walter. *Jesus and the First Three Gospels*
*Casserley, J. V. L. *The Bent World*
Corson, F. P. *The Christian Imprint*
Eddy, Sherwood. *Eighty Adventurous Years*
Ferré, Nels. *Making Religion Real*
Finegan, Jack. *India Today*
Fromm, Erich. *The Sane Society*
Heick, O. W. *Guide to Christian Living*
Heuss, John. *Our Christian Vocation*
Hordern, William. *Layman's Guide to Protestant Theology*
Hulme, W. E. *How To Start Counseling*
Jenkins, Daniel. *The Strangeness of the Church*
*Jeremias, Joachim. *The Parables of Jesus*
Jung, Carl. *Answer to Job*
Kennedy, Gerald. *God's Good News*
Ketchum, C. D. *His Path Is in the Waters*
Knox, John. *Early Church and the Coming Great Church*
Knudsen, Johannes. *Danish Rebel*
Krutch, J. W. *Measure of Man*
Meek, Frederick. *The Life To Live*
Micklem, Nathaniel. *Ultimate Questions*
Motter, Alton. *Great Preaching Today*
Neil, William. *The Rediscovery of the Bible*
Niebuhr, Reinhold. *The Self and the Dramas of History*
Pelikan, Jaroslav. *Fools for Christ*
Pike, J. A. *Doing the Truth*
Scotford, John. *When You Build Your Church*
Simon, Boris. *Abbé Pierre and the Ragpickers of Emmaus*
Smith, Lillian. *Now Is the Time*
Soper, D. W. *Men Who Shape Belief*
Stafford, Thomas. *Within the Chancel*
Steere, Dwight. *Music for the Protestant Church Choir*
Stumpf, S. E. *A Democratic Manifesto*
Sweet, W. W. *Virginia Methodism: A History*
*Tillich, Paul. *The New Being*
Tunnard, Christopher, and Reed, Henry. *American Skyline*
*Westberg, Granger. *Nurse, Pastor, and Patient*
Williams, Tennessee. *Cat on a Hot Tin Roof*
Wright, L. B. *Culture on the Moving Frontier*
Wyckoff, D. C. *The Task of Christian Education*

* Reviewed in this issue.

Evah Kincheloe, *Librarian*